

Religious Intelligencer

"BEHOLD I BRING YOU GOOD THINGS OF GREAT JOY"

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FOREIGN ANNIVERSARIES.

BRITISH AND FOREIGN BIBLE SOCIETY.

The annual meeting of this noble society was held May 4th, at Exeter-hall, London; Lord Bexley in the chair. From the report it appears that the total number of Bibles circulated the last year is 313,819—being an increase of 35,500 more than in the preceding year—and making the total number circulated since the commencement of the society, 7,424,727. The amount of receipts the last year was £95,424, 2s. 3d. being an increase of £10,441, above those of the preceding year. The expenditure £83,200. Total expenditure since the commencement of the society £1,779,972, 2s. 3d. In the last year 154 new societies were formed.

After the reading of the Report, an attempt was made to amend the Constitution, so as to exclude Socinians, Arians, and all who would not avow their belief in the doctrine of the Trinity from the privileges of members of the society, and particularly from acting on the committee. This attempt produced great excitement and confusion, and the motion was rejected by a great majority. But the resolution was adopted the next week, at the meeting of the Naval and Military Bible Society, without much opposition.

Before the resolution which produced so much confusion was brought forward, by Capt. Gordon, the following excellent remarks were made by the Rev. Dr. Bennett:

In seconding the Report he felt he was not only recommending the report itself, but that he was also, in some measure, recommending the committee, the society, and the Bible itself. It was true, that none of these were necessarily connected one with the other, so that the approval of one must be that of all; yet, nevertheless, there was a golden link of connexion between them. The report was not the Committee, but it was the voice of the Committee. The Committee was not the Society, but the Society, however, saw with the eyes, heard with the ears, and worked with the hands of the Committee for many years past; and though the Society was not the Bible, which had existed for ages before the Society was founded, and which would exist after it had crumbled into decay, yet still by the operations of the Society, the knowledge of the Bible had extended, so as to bless the world; and if ever there were times and circumstances which more than others called for the exer-

tions of the Bible Society, they were those in which we lived. These were the times for the book, and the Bible was the book for the times; for when the voice of the waters was heard rising above the world, who was it that would not wish to hear the voice of peace cry, "Be still;" that voice was the Bible, the voice of God, and nothing but his voice could away the spirit of man. Where, he would again ask, was that voice but in the Bible? Let all, then, who believed that book to be the revelation of the Divine will, unite to support that book the rallying point for all who believed its divine truths. Times were, when the advocates of the Bible had to deal only with Deists, who admitted the moral government of the world. They thought, that in admitting the existence of a God they went far enough, that they were harmless, they assumed an appearance round and smooth as an egg. They were so, but just as insipid, though far less nourishing. They said, our belief can do no harm, but we answered, it can do no good, for through the dim and dark glass which you hold up, we can see no redemption, no sacrifice for sin, no revival in a future state, and if you take nothing from us in this life, you give us nothing for the life to come. [Hear, hear.] Yet smooth and harmless as Deism appeared, it was only the egg of the cockatrice, from which the fiery serpent Atheism was to spring. It came forth shaking its brassy scales, sharpening its envenomed fang, vibrating its forked tongue, and frightening the world with its hiss. [Hear, hear.] And what had been the effect of this hideous monster among men? Why, the total denial of the Bible and of the God which it proclaimed, for rather than have the God of the Bible it would have no God. But let them look at what the God of the Bible did, and they would find that he was the God of love and goodness. The Atheist said, what you tell us of God appears very smooth and easy, but you talk also of a state of rewards and punishment, and this they threw from their bosom as if it were a coal of fire. The haggard witch, Atheism, had no future state, nothing beyond the present period of life. Good and evil, were with it enjoyment and suffering here. To do good was to enjoy good, to do evil was to suffer it; but would it not be just as reasonable to suppose, that the power, or according to them the chance, which brought us here might remake us in another state, to suffer in that state for what we did here? [Hear, hear.] The effect of denying the Bible was

this, that those who did so, must go higher or lower. They must soar to something higher in Revelation, or they must sink into the gulph of Atheism and deny God altogether. The Bible was the bond which drew men together; for as the law of attraction united world to world and system to system, so did the Bible unite the hearts of men, and draw them together until like two drops of water they become one. [Hear, hear.] The inconsistency of the man who could contemplate his own make and form and yet who denied the existence of a God was marvellous and monstrous. He raised up a pair of hands to heaven to deny his duty to God, and yet trod the earth with a pair of feet. Who, he would ask, had ever heard of a pair of accidents? [Hear, hear.] Who that saw a pair of scissors could believe that the two parts of it had come together by chance? or who that looked through a pair of spectacles, the two glasses of which united in the same focus, could believe that they had dropped together by accident? [Applause.] The Atheist urged as an argument against the existence of a God, that he had never come out: Why, he asked; does not your God come and manifest himself? To this we answered, How do you know that he has not? We contend that he has spoken, and declared his will; and we point to the Bible, and say, Here is the book in which his will is expounded—this is his voice. And I must say, continued the Rev. Gentleman, that for those who believe in the divine truths of the Bible, the present is the moment when they should unite and rally round it. For what was the argument of the Infidel, when he saw Christians disunited? He said, Before you attempt to convert us, settle the matter amongst yourselves, and arrange your differences as to this book. But it should be our answer, We are a Society differing, it is true, amongst ourselves as to many points in that book, but believing in this—that it is the only source from which man can come at the truth, and we agree in circulating it amongst men, because we think that nothing else can tend so effectually to bring them together in union. Let me take a simile from a very common occurrence. If I should see the postman deliver a letter to a family; and that, when the letter is opened, I find the several members of that family separate, and go in different directions about their respective affairs, I should at once conclude that the letter was from a stranger, in whom they had no interest; but if, when the letter was opened, I should find the family coming all together,—if I should see the elder daughter peeping over the shoulder of her mother who read it, that she might see as well as hear the pleasing account,—if I should see the younger branches looking up to catch a glimpse of the superscription of the back, and if I should hear inquired, "Did he remember me?—does he send his love to Sarah?—and other eager inquiries of the sort,—if I should guess at once that the letter was from the father of the family,—[loud cheers,]—in the same way should we judge of the Bible. It is the epistle of love which has been sent to us by our common father, and we should let it be the means of drawing us, his children, more close-

ly to learn the glad tidings it conveyed, [cheers,] and not one by which we might be all scattered and disunited.

At the conclusion of the seconder's speech, a degree of excitement seemed to pervade the meeting, of which the largest experience in assemblies of the kind can scarcely afford a parallel. Capt. Gordon immediately advanced from the northern end of the platform, and took his place on the right of the chair, amidst loud and continued applause. From one of the back benches of the opposite side of the platform, the Rev. Mr. Foote, who had before attempted to address the meeting, made an effort to be heard, and several minutes were consumed in struggles to gain the ear of the Society.

Captain Gordon having gained the floor, he attempted in a long speech to support his position from the Scriptures. But he was interrupted by cries and hisses and much uproar.

The Rev. Rowland Hill then came forward amidst most enthusiastic cheering and clapping of hands, which lasted for some time. He said, that while he concurred in thinking that all long speeches on this occasion (begging his friend Mr. Gordon's pardon,) was very rude, he would take care that his should be very short. In the first place he would wish that all Roman Catholics and all Socinians belonged to the Bible Society; for they would find the text to convince them in that sacred volume? He did not care who gave him the Bible, but he would only ask what kind of a Bible it was he gave. (Applause.) Though people might not come under the denomination of Christians, if they gave him the Bible he would thank them. (Hear, hear.) He believed that those who held these opinions were few in number, and the more Bibles that were given the fewer there would be; for from that book they would understand that Christ was the Glory of the Father, and that all the angels were to worship Him. Let these people then have that book, and if they were noisy and turbulent when they read it, they would not be half so noisy and turbulent as the meeting was that morning. One thing further he should say, for he would make his speech short, and it was that this present Society had dissolved itself by its present tumultuous condition. He would just mention one text of Scripture, which said, it would be well that men should pray every where, and lift up holy hands. He feared, however, that all their clapping of hands was not holy, and what came next in that text that they should hold up holy hands, "without wrath and doubting." If there were Deists here they would have a fine triumph; for they would ask, "Were you in that bear garden, the Bible Society, the other day,—and who, after that exhibition, could be a Christian?" They were also desired in that text to be without doubting, which some translated to mean, "without disputing." With these ideas he would recommend them all to go home, as he would do presently, until they could learn to be peaceable and talk quietly, he was going to say, talk like gentlemen; and as they could not do so, he would, like their French neighbors, take French leave and be off. (Loud Applause.)

MISSIONARY.

From the Christian Watchman.

BURMAN MISSION.

The latest news from Burmah is of a character to call forth the most lively gratitude to Almighty God. Several letters from Burmah were read at the Monthly Concert of the Baptist Churches on last Monday evening. The attention to religion, and the desire of the Burmans for religious tracts, is highly pleasing, and affords the hope that the seed of the word is scattering and sowing, in a manner to produce a glorious harvest. The health of Mr. Boardman has so far amended, as to induce him to commence, at least for a season, his labors at Tavoy. The Karons were greatly delighted on his return, more than fifty immediately visiting him. A number had requested baptism, and it was expected that eighteen would be soon examined as candidates for the ordinance. All the Missionaries had arrived in safety and in good health.

Mr. Judson.

Some months since, the Board understood that the health of Mr. Judson was declining; and fearing lest his valuable life would be sacrificed in his arduous labors, kindly expressed to him their apprehensions, and requested him, as the means of restoring his health, to return to the United States. Such an event would be highly gratifying to his brethren here, and a field of usefulness would be opened for him among us, of great value to the Mission. The Board have received, in a letter to Dr. Bolles, their Corresponding Secretary, a reply to this invitation, couched in language and breathing Christian sentiments, giving indubitable evidence that to do the will of Christ, is the paramount desire of Mr. Judson's heart. His letter was dated at Rangoon, in December last. After informing the Board that his former feeble health is now good, he remarks, that he should not feel justified in returning home. He however acknowledges, that the affectionate kindness which dictated the invitation has made an indelible impression on his heart; and that he has felt an almost unconquerable desire to become personally acquainted with his Christian brethren of the Board, as well as to renew his intimacy with the still surviving companions of his youth. It would delight him, he says, to rove once more over the hills and valleys of his native country, as well as to witness the wide-spreading glories of Immanuel's kingdom, in this land of freedom, blest of Heaven above all others. Checking, however, the ardor of his heart, full of tender sensibility, he refers to a final blissful meeting, on brighter plains, with the same friends, but more lovely and beloved.—With this anticipation he concludes by observing, that we shall not then regret a single self-denial or suffering, endured on earth in glorifying the Redeemer. The entire letter will be published in the American Baptist Magazine.

From the time which he can redeem from other Missionary duties, Mr. Judson is now busily engaged in a translation of the Psalms.

ARRIVAL OF MISSIONARIES.

Messrs. Hervey, Read, and Ramsey, with their wives, destined to the Bombay mission, who embarked at Boston on the 2d of August last, in the ship Corvo, Capt. Spaulding, for Calcutta, arrived at that place on the 25th of December, after a passage of 145 days. The missionaries enjoyed good health, and all the circumstances of the voyage were ordered in much mercy by a kind Providence. From Capt. Spaulding, and the supercargo, Mr. Dixwell, and from the other officers, and the crew of the ship, they received without any interruption, the most kind and respectful attentions. He favored their wishes as far as practicable, in respect to religious services in the cabin, preaching on the Sabbath, distribution of tracts, and other similar labors for the instruction of the seamen.

Upon their arrival at Calcutta, the missionaries and their wives were received with much kindness and Christian hospitality, by their brethren of different denominations who occupy that field; and were favored with a home in their families until they should re-embark for Bombay. This they expected to do, with the permission of Providence, about the 10th of Jan.—ib.

BOMBAY.

A letter from Mr. Allen, of the Bombay mission, received by the missionaries just arrived at Calcutta, states that the Lord is graciously visiting that place. Four persons had been admitted to the church, and seven others, it was hoped, had been savingly converted to Christ.

Mr. and Mrs. Graves were still on the Neilgherry Hills, where they had been nearly a year, on account of the ill health of the former. His health was much improved.—ib.

PRISON DISCIPLINE SOCIETY.

Abstract of the Sixth Annual Report.

NEW-YORK.

Imprisonment for Debt.—A committee of the Legislature, of which Mr. Stillwell was chairman, during the last session, made an elaborate Report, accompanied with a bill adopting the principle, that there should be no imprisonment for debt, except in cases of fraud. In cases thus excepted, the fraud must be alleged and proved, before an impartial tribunal, by competent witnesses, and when thus proved, punished as a misdemeanor. The bill thus reported passed both branches of the Legislature by a large majority; but it does not go into operation till March 1, 1892. It applies, however, when it does go into operation, to past and future contracts. The practical evil which the law is intended to remedy is to save from imprisonment a great part of the 10,000 persons, who are supposed to be imprisoned for debt, annually in the State of New-York; very many of them for less than \$1 each, and when imprisoned are provided, by law, with neither bedding, fuel nor food; and this too, when the debts were contracted in many cases for RUM. In a single Jail in the State of New-York, the

Jailer testifies, that out of 165 cases of imprisonment during the year ending Sept. 29, 1830, 49 were RUM DEBTS.

State Prison at Sing Sing.—The Committee appointed by the Legislature to investigate the charges preferred against Capt. Lynds, formerly superintendent of this Prison, have made a report in his favor, and he has retired from the office. A new superintendent, Mr. Wiltso; Assistant keeper, Mr. Marshall; Board of Directors, Messrs. Van Cortland, Macdonald and Fisher; and Chaplain Rev. Jonathan Dickinson, have been appointed. The Discipline of the Institution, under the new organization, is highly commended by the Inspectors. The Health is shewn by the Report of the Physician to be very favorable; the hospital cases being on an average, two out of one hundred, and the deaths out of eight hundred, sixteen, of whom only seven died of diseases contracted in the prison. The duties of the Chaplain have been discharged in a manner highly satisfactory to the Inspectors, and they recommend, that his salary be paid wholly by the State, and not as the salary of the former chaplain, partly by this Society. The Chaplain's Report is a valuable document, and will be published entire in this Report. He says, "there have been several cases of a deep and pungent sense of crime, as committed against God, apparent humiliation and other exercises, which can only be accounted for, satisfactorily, by ascribing them to divine influence." He adds, that it is due to the agent and other officers to acknowledge, that every desirable facility has been given in the discharge of his official duties.

State Prison at Auburn.—We are not apprized of any fact or circumstance, which renders this institution less an object of admiration than in former years. On the contrary, there are some important particulars, in which it is more so. The earnings of the convicts, compared with the whole expense of their support, are more favorable than in any former year, affording an income to the state of \$1,861.79.—The whole number of prisoners is diminishing, in consequence of diminishing the number of districts, which are allowed to send to this prison, and in a small degree, to a system which has just been entered upon, under a late law, of sending young convicts of a suitable age from this prison to the House of Refuge in New-York. The compensation allowed the Chaplain by the State has been increased \$250 annually, and the expense of this society diminished the same amount. The results of the Sabbath School operations are very pleasing. More than 800 of the younger class of convicts have been received into it; of these, 85 commenced with the alphabet, and a large number more could only read in the a. b. c., or words of one or two syllables. All these with the exception of a few who have been in the school but a short time, have learned to read well.—There remains to be communicated intelligence of greater interest to the Christian. The Chaplain, in letters recently received, communicates the pleasing intelligence, that the Lord by his Spirit is convincing officers and prisoners of sin, and leading them to repentance.

SUPPRESSION OF INTEMPERANCE.

The Massachusetts Society for the suppression of Intemperance held a special meeting on Friday evening last, in the Representatives Chamber of the new State House. Dr. Warren presided. The able report of the Committee was read by the Hon. Wm. Sullivan. Several speakers advocated the cause of Temperance; and especially was the evil deplored in relation to the houses which are licensed for the sale of ardent spirits. It appears that in the last year, 1830, there were of these houses, licensed by our city authorities, 690. If ten persons frequent each of these resorts of vice in a day, each spending ten cents for ardent spirits, \$690 are wasted in one day. And were the custom continued through the six days of every week, the amount wasted annually would be \$215,970.

Den. Grant, who is a highly useful and active Director in the House of Correction in this city, stated the distressing fact, that the number of commitments there, from its establishment in June, 1823, exceeded 4300 being the annual average of over 500; and many of them are women. And, said he, it is a notorious truth, that but for intemperance, not one-third of those sent there, of both sexes, would have been transgressors of our laws. A very large proportion of them were sentenced as "common drunkards." To illustrate the degrading influence of this vice, it was stated, that there is now in the House of Correction, an individual, who a short time since was an instructor in one of our public schools; employed in breaking stone, for Magdalanizing the streets of our city! What a contrast! There is also employed in the same way, a youth of 17, the only hope of his mother, and she a widow, under sentence for three years. When she first visited him in his confinement, Mr. Grant said he was present. So greatly was the mother agitated, that it almost appeared she would sink into the earth under her own affliction. How came they here? I will, said Mr. Grant, tell you from their own lips,—they were ruined at some one or more of our "licensed houses."—And he then added to his facts, which, he said, are stubborn things,—"This day, the father of a family of many children, inquired of me to know if any provision could be made to take care of her, who was once all he could wish, but now, alas! no longer the kind mother, the faithful wife! She had fallen a victim to Intemperance! While he related his sufferings, and spake of his dear children, the tears rolled down his cheeks; and he said no tongue could tell, nor heart conceive, his sorrows!—Such are the trophies of Intemperance.—Chr. Watch.

TEMPERANCE AND REVIVAL.

Interesting facts.—A correspondent who appears to be very much engaged in the Temperance cause, relates the following interesting fact, as taken from the closing paragraph of a township Temperance Society's Report. "At the formation of this society, one year since, but seven individuals were found willing to join it, who were not professors of religion. These seven have all been awakened to a sense of

their situation as sinners—the Holy Spirit has strove with them, and at least five of them have indulged the hope that they have passed from death unto life, and have made a public profession of religion.

The same correspondent mentions, that at the last meeting of the society, seventeen new members joined, among whom was a young man, who was an old drunkard, but had recently relinquished his cups.—*Obs. & Tel.*

Importance of one Example.—An event has recently occurred in this place which has given much joy to Christians. A man, who is deacon of our church, had been in the habit of drinking ardent spirits temperately for more than half a century. Although he thought and spoke well of the temperance enterprise, yet he declined joining our association, and consequently the whole weight of his influence was against us; and that influence was dreadful. Great numbers took occasion from his example, not only to oppose the cause of temperance, but to cast reproaches on the cause of religion.—Means were used, gently and cautiously, and much prayer was offered, for the cure of this deplorable evil. Through the divine blessing, the cure has been effected. During the last three or four months he has practised total abstinence, and three weeks ago subscribed the constitution of the temperance association. He is now 75 years of age. We regard this as a signal triumph of reason and religion over the inveteracy of habit and the cravings of appetite. This event has given a new impulse to the cause of temperance here, and we trust it will have a most favorable influence on the interests of religion.—*Home Miss.*

FAMILY RULES.

"I will give you, says Dr. Payson, a little sketch of our family way of living, that you may adopt it if you please. In the first place, we have agreed, that if either of us says a word, which tends, in the least, to the discredit of any person, the rest shall admonish the offender; and this has entirely banished evil-speaking from among us. In the next place, we are careful, especially in the early part of the day, as at breakfast, to converse on nothing which is inconsistent with maintaining a prayerful frame. Christians, I believe, generally think they do pretty well, if they pray twice a day; but I see not why we are not just as much commanded to pray without ceasing, as to pray at all. We sometimes, however, allow our minds a little relaxation at dinner, by conversing on other subjects, than those which are strictly religious. At the beginning of evening, before the candles are brought in, if I am at home, which is not very often the case, we all sit down, and take a little tour up to Heaven, and see what they are doing there. We try to figure to ourselves how they feel, and how we shall feel, and what we shall do; and often, while we are trying to imagine how they feel, our own feelings become more heavenly; and sometimes God is pleased to open us a door in heaven, so that we get a glimpse of what is transacting there—and this fills us so full of impatience, that we can scarcely wait till death

comes to carry us home. If we cannot get together before tea, for this purpose, we take a little time after prayers, before separating for the night; and, I assure you, it forms an excellent preparation for sweet sleep."

RISING ARMY OF THE BEAST.

The increase of the Papists in the U. States is beyond the belief of those who have not attended to this subject. They count from 35,000 to 40,000 in New York city. They are already the most numerous denomination in Philadelphia, that is to say, they have 12 distinct and crowded congregations every Sabbath, in 4 large chapels. That is, the 12 officiating priests, say mass 12 times—three times in each chapel, and three distinct congregations who succeed each other, morning, afternoon and evening; and they are building two new chapels. The Catholics are in the habit of distributing some 20,000 to 30,000 religious papers weekly. They have the *Jesuit* of Boston; a paper at Hartford Ct.; the *Truth Teller* of this city; the *Metropolitan* of Baltimore, and the *Catholic Miscellany* of Charleston. They have also papers in the West. In a word, I have now before me letters from Boston—all over the United States—to New Orleans and St. Lewis, stating the astonishing pains, zeal, activity and success of the Jesuits in making converts to the Roman superstition. And I am warranted to say, that if they increase in the same proportion for the next 50 years, the population of these states being, say 50,000,000, the Roman Catholics will have a majority in the West. Then comes a Catholic government and the overthrow of your free institutions.—*Protestant.*

I have numerous documents in my possession which confirm the fact that the Jesuits, driven from Europe, turned their attention to the West and have conspired to gain the American Republic to their interests. This plan is to secure the valley of the Mississippi, originally leavened by a Catholic population. Immense funds have been placed, for this purpose at their disposal. The Catholic powers of Europe contribute bounteously to this object. In the Catholic and political circles at Rome, a year ago, the subject of general conversation among the satellites of the Pope, was the best and most efficient means to gain speedily the ascendancy in the U. States. It was taken for granted that they would gain it. And I have evidence that lately in a meeting in Pittsburgh, the Catholic bishop uttered these words to the Protestant ministers—"Gentlemen, your are too late in your measures to secure the valley of the Mississippi to the Protestant cause, you should have begun 20 years ago; we have gained our object, and we now bid you defiance." And it is well known that the Catholics are finishing a Cathedral in Pittsburgh, which is one of the most splendid edifices in the United States. And the Pope has contributed \$50,000 to that building alone. This is well known in Pittsburgh. I would also state, that in the Western states they are building chapels in each prominent situation, even where there is scarcely a single Catholic family, and they are at no loss for funds.

THE CHOCTAW INDIANS;

Or the Indian imploring that he may not be denied the Gospel of Jesus, in his wanderings after another home beyond the Mississippi.

[FOR THE MONTHLY CONCERT.]

The Choctaw Indians are 20,000 in number. For ages they have inhabited a country east of the great river Mississippi. The Gospel was introduced among them in the year 1818, by missionaries of the American Board of Commissioners for Foreign Missions. In 1829, the Holy Spirit was so poured out upon the missions, that not less than 200 Indians were that year received into the churches. The whole number of Choctaws now connected with the Presbyterian churches in the missions of the Board, is about 340; associated with whom are not far from seven or eight thousand Indians, nominally Christian; i. e. friendly to the propagation of the Gospel, and not pagans.—Lately the Choctaws have been induced to consent to a treaty with our national government, by the operation of which they are now obliged to forsake the graves of their ancestors, and emigrate some hundreds of miles into the great western wilderness; and the 340 Choctaws in the churches, and the thousands who are nominally Christians, evince a strong desire that at least some of the missionaries may accompany them in their exile, to preach the Gospel to them and their families, and direct their weary and afflicted souls to that land, "where the wicked cease from troubling, and the weary at rest."

Two missionaries of the American Board, the Rev. Alfred Wright, and Rev. L. S. Williams just come from the Choctaws, on a visit to the north, have furnished the compiler of this paper with letters and translations of letters, received from their Indian friends, from which some extracts will now be given, indicative of the feeling above described.

The letter from which the first extract is taken, was composed by an Indian who has some knowledge of English, and was signed by a considerable number of elders and private members of the mission churches.

"Choctaw Nation, March 20, 1831.

"To the missionaries of the A. B. C. F. M. now among the Choctaw people.

"Friends and Brothers:—Good many years ago you came in our nation, and said you come among them in order to teach the children of the Choctaw people. Our people rejoiced to have you teach their children, and were glad to embrace the opportunity. You told us that you had a beloved book, which tells about great Jehovah. The talk from this book we have not heard as we ought to have done.—But good spirit, who is the maker and head of all things, has been pleased to open the ears of many of our people to hear the words of this good book. You know all about—we need not make many words about it. But we will appeal to what is known to yourselves of our attachment to the schools among us, and more particularly the word which this good book teach us to walk upright before God and man. Also there has been much done for us to have

books put in our hand, that many of our people can learn to read in their own language.

"Friends and Brothers, we can multiply words, and say much on many advantages that we have received. But we will stop, and ask our hearts, who has done these things for us whereof we are glad?

"Friends and Brothers, when you came among us, good many years ago, you found us no school—no gospel—no songs of praise to Jehovah was heard.

"Friends and Brothers, we will give glory and praise to Jehovah in sending some here to teach us the way of life. It is you our dearest friends, whom the Savior of sinners has been pleased in his own goodness to make you an instrument in his hand of what has been done for us.

"Friends and Brothers, therefore you see our situation. We are exceedingly tried. We have just heard of the ratification of the Choctaw treaty. Our doom is sealed. There are no other course for us, but to turn our faces towards our new homes, toward the setting of the sun. Our rulers have assured us on many accounts it will be best to make preparation to remove next fall; and as many as can get off, it will be done.

"Brothers, therefore we claim it as our privilege, as members of the church here, and also we have the full assurance of approval of our head men generally—that we humbly request the American Board of Commissioners for Foreign Missions, to send us many of the preachers to go with us. Those who are here, we would be glad to have them go with us to our new homes. We would offer the same protection and friendship as we have done here. You see us, how we are situated. Unless you do something for us more beyond the great river Mississippi, we shall be in a distressed situation.

"We humbly ask the prayers of the churches generally, and particularly the church which we stand in relation to, (the Presbyterian church.) We need their prayers, and help from them, as we are about to return to the wild woods.

"We are your friends and brothers in Christ."

TRANSLATIONS.

A young native, who is a member of the church, writes thus to one of the missionaries:

"Do pray to our Heavenly Father for me.—I am a sinner—have a wicked heart; therefore perhaps my white brother will remember and pray for me. If we go over the river, oh that he would go with us. Though our land is gone as to our souls, they are not gone. If we get to our Heavenly Father's country, we shall be happy."

Another writes as follows:—

"O my brother, though the people say that our land is gone, it is nothing to me. The good land above—heaven—that good resting place, is reserved for me. This I continually think of. I may perhaps go over the Mississippi—but do not know. I may first get to heaven—I do not know. I want you to pray that Jesus would have mercy on me, and I will also pray to our Father above. Jesus is altogether good. Je-

us is our Savior. Thinking of this, I greatly rejoice."

From another:

"As the gospel has come into my heart I am happy. Although I leave my country and go away, my mind is to follow my Lord Jesus Christ wholly. If I break off from my Savior, sorrow will come upon me. Believing this and standing before Jesus Christ (or in his presence) I write to you. It will be long before we see each other; but our separation will not be eternal. Sometime we shall be seeing each other at the right hand of Jehovah our beloved Father."

Another of the natives, who had enjoyed the advantages of an English education, uses the following language:—

"O remember this poor people while you are gone, and pray for them. Pray that believers may be strengthened in faith to go on their way to heaven; and pray that the unbelievers may be brought into the kingdom of Christ.—We rejoice to think you intend coming back and going with the Choctaws over the Mississippi river to preach to them. O may God have mercy on this poor people, and bless them abundantly with the riches of his grace. Remember poor us before a throne of grace.—Pray continually for us, for we need the prayers of good people. Farewell.

"Your Friend and Brother."

Many individuals have asked their missionaries with tears, "Will you not not go with us? Shall we not have the beloved book, and our ministers and teachers with us, in that distant land to which we go? You surely will not leave us. How can we go in the bright path without a leader or a guide? We shall be like lambs amidst wild beasts." Others express themselves to this effect, "You are like our parents: will a mother forsake her little child?—If you leave us we shall be orphans: we beg you to pity us poor Choctaws, and give us the bread of life." And often do they pray that God would put it into the hearts of their white brothers, to send the Gospel with them when they go to the west.

The removal of the Choctaws beyond the great river, must necessarily break up the Missionary establishment among them, and occasion a considerable pecuniary loss to the mission; and it is an event much to be deplored. It is now, however, inevitable; and the American people are bound, by every consideration, of equity and mercy, to see that the blessings of education and of the gospel attend these poor natives of the forest in their exile.

Some of the missionaries who speak the Choctaw language, will be ready next autumn to accompany the thousands of emigrant Choctaws on their long journey up the Arkansas.—And will not those Christian people, who cannot go on such a self-denying errand of mercy, and whose homes are secured to them so that they are not obliged to go, as their brethren of the Choctaws are—will not those who are so eminently favored of God, have compassion on those who, in God's inscrutable providence, are

so greatly afflicted? Will they contribute liberally of their substance to supply the Choctaws with the continued blessings of a preached Gospel and of Christian schools? School-books have been prepared, and to some extent printed, in the Choctaw language, by the missionaries of the American Board of Foreign Missions. Portions of the Holy Scriptures have also been given to the Choctaws in their own language, through the press; and larger portions are to be put immediately to the press. The Choctaws must not be deserted, and their plea for Christian institutions and privileges must be liberally answered. Let every man see, that he himself actually does something for his red brethren in the western wilderness. Let every woman see, that she does something for her red sisters, about to be weeping outcasts from home, and to be torn away from those tender associations, which, to the female heart in every condition of life, are so dear.—Let every child be taught to feel for the poor Indian children, who will have to go many hundred miles on foot, and sleep on the cold ground, and cry many and many a time because they are hungry, and their fathers and mothers cannot get them any food; and let them do something to send school-books and the Holy Scriptures to the Choctaw children, in their new country towards the setting sun. And let the Indians be continually remembered in our prayers, that God may appear for their deliverance from extermination as a race on earth, especially for their preparation for an everlasting inheritance in heaven.

June 1, 1831.

From the Journal of Humanity.

REFORMED INDIANS.

MR. TRACY.—The following extract of a letter, dated Danville, Vermillion co., Illinois, contains an account of a singularly interesting reformation among an Indian tribe dwelling in those parts. If you think it would subserve the cause of temperance and religion, you are at liberty to publish it in your valuable Journal.

Respectfully yours, C.

I will hasten while I have room, to give you a short account of an interesting meeting held here last Sabbath. I had a previous appointment in this place, and arrived on Saturday.—Soon after my arrival I was informed that about 50 Indians had just come to town, and pitched their tents at a short distance, to remain till Tuesday; and that the principal chief, who is called the Prophet, wished to see me. After dark I repaired to the camp and made myself known to the interpreter. He announced it to the Indians who were lying and sitting around their tents and fires. They all came forward, men, women and children, and shook hands with me in token of friendship. After this long ceremony was over, I had some conversation with the prophet. He informed me that he had been laboring five or six years with his people, to get them into the "good way"—He said that no one had taught him, and that he could not read the Bible, which he believed contained the true words of the Great Spirit. For a long time the red men would not

believe him, had laughed at him and despised him; still he continued to teach them what the Great Spirit had taught him. After a long time a few began to believe and regard him, and now he had three hundred and forty-seven followers.

I had heard of them before, and of the great reformation which he had been the means of effecting among the Kickapoo and Potawatamies. I have since made many more inquiries of various persons from different places respecting them. Concerning the reform of their prophet from a very intemperate, vicious person, to a sober, honest, christian-like man, I have not time to tell you the particulars. He has reclaimed his followers from their most heathenish practices. They abstain entirely from the use of all intoxicating liquors. It is said that they cannot be hired to *laste of it*. They no longer lie, or swear, or steal, and are very strict in the observance of the Sabbath. So far are they from the spirit of revenge that they offer no resistance to those who abuse them.—They evince an ardent desire to learn, and to understand the Bible. Most of them know the English alphabet, but none of them can read. Whenever they can get any one to teach them, they gladly attend; but they have never had more than a few hours' instruction from any body. Their situation has not been much known abroad, or I trust some of their wants would have been supplied.

On Sabbath morning I again repaired to the camp, and again the Indians flocked around and kept me a long time at the ceremony of shaking hands. I then invited the prophet to attend our Sabbath School. He did so, and took with him a number of youth whom we instructed. Whilst there they behaved with the greatest propriety and order. At an early hour a large congregation, composed of different denominations, assembled together. We had no house large enough to hold half of them. At half past ten we all repaired to the Indian encampment lying in a beautiful grove on the big Vermillion river. A waggon was here drawn up in which the prophet, the interpreter, and myself stood to address the people.

The Indians were seated on the ground in an oblong circle; around them stood several hundred white people. The prophet began by addressing himself to his own people. Very soon many of them were bathed in tears; some wept aloud, and most of them were in a state of deep feeling. When the prophet had done, he ordered the interpreter to tell us that it was not because he had been threatening them, or scolding at them, that they wept so, but because he had told them that they were sinners and must repent of what they had done or *thought* wrong; and that they must do it *now*, for they might not have another time. He then addressed all by the interpreter. He spoke of intemperance as the cause of most of the evils among Indians and other people. His remarks on that subject were pertinent, and such as nature taught him. His ideas on religious subjects were simple but correct.

After he had closed I addressed the congregation. I could not but reprove the whites when I compared them with these Indians

who really seemed to be taught by a good spirit, and to improve according to the little knowledge they had. I fear that these poor people who feed upon the crumbs will rise in judgment, and condemn many of this generation who contemptuously neglect the abundance which is offered them. E. KINGSBURY.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JUNE 25, 1831.

PERSECUTION AND BANISHMENT OF MISSIONARIES.

We have read with wonder and pity of some eastern despots who will not allow the Gospel to be introduced among their subjects. And we have read with equal wonder and pity the laws enacted by some of the enlightened Christian Legislatures of this land of Liberty, forbidding on *pains and penalties* that any person of color should be taught to read, even in the Bible, which is able to make them wise unto salvation.—But Georgia, aided by the General Government, has now completed the climax.

The missionaries of the Cross, sent by our charities, under the direction of the American Board, to civilize and christianize the heathen in our own land, are *persecuted, arrested and banished*; or they will be *fined and imprisoned*.—Oh, tell it not in *Euramah*, publish it not in Hindostan or the Islands of the Sea.

It was stated in a late number of the *Cherokee Phoenix* that the Rev. Mr. Worcester, one of the missionaries of the American Board, was arrested and carried a prisoner some distance under the laws of Georgia, and finally discharged because he held the office of Post Master under the general Government. He has since been reformed out that he may have nothing to protect him.

The following correspondence which we copy from the *Phoenix* will shew what may be expected. Each of the missionaries under the American Board have been served with a copy of the following Order.

SECONDAK, May 23th, 1831.

Sir,—After the receipt of the enclosed letter, ten days will be allowed you, to remove out of the unsettled limits of the State. If found residing within it, after the expiration of that time, you will be subject to arrest and to such punishment as the law shall direct in case of illegal residence, &c.

Your ob't servant,

J. W. A. SANFORD, Com'r G. Guard.

Executive Department, Milledgeville 16th May, 1831.

Sir,—Sufficient evidence has been obtained from the Government of the United States to convince the courts of this State that the Missionaries employed among the Cherokees by the American Board of Foreign Missions are not its Agents, and therefore not exempted from the operations of the law forbidding white persons to reside among the Cherokees without license. In continuing so to reside, you must have known that you are acting in violation of the laws of the State. The mistaken decision of the Superior Court upon this subject in the late case determined in *Gwinnett county* has enabled you for a time to persist in your opposition to the humane policy which the General Government has adopted for the civilization of the Indians, and in your efforts to prevent their submission to the laws of Georgia. However criminal your conduct in this respect may have been,

I am still desirous that you should have an opportunity of avoiding the punishment which will certainly follow the continuance of your present residence. You are therefore advised to quit it with as little delay as possible. Col. Sanford, the Commander of the Guard, will be directed to cause to be delivered to you this letter, and to enforce the laws if you should persist in your disobedience.

Very respectfully yours &c.

GEORGE R. GILMER.

REV. JOHN THOMPSON.

Executive Department, Milledgeville, 16th May 1831.

Sir,—It is a part of my official duty to cause all white persons residing within the territory of the State, occupied by the Cherokees to be removed therefrom, who refuse to take the oath to support the constitution and laws of the State. Information has been received of your continued residence within that territory, without complying with the requisites of the law, and of your claim to be exempted from its operation, on account of your holding the office of Post Master of New Echota.

You have no doubt been informed of your dismissal from that office. That you may be under no mistake as to this matter, you are also informed that the Government of the United States does not recognize as its Agents the Missionaries acting under the direction of the American Board of Foreign Missions—Whatever may have been your conduct in opposing the humane policy of the General Government, or exciting the Indians to oppose the jurisdiction of the State, I am still desirous of giving you and all others similarly situated, an opportunity of avoiding the punishment which will certainly follow your further residence within the State contrary to its laws.—You are therefore advised to remove from the territory of Georgia, occupied by the Cherokees. Col. Sanford, the commander of the Guard, will be requested to have this letter delivered to you, and to delay your arrest until you shall have had an opportunity of leaving the State.

Very respectfully yours, &c.

GEORGE R. GILMER.

REV. SAMUEL WORCESTER.

The reader will perceive from the letters of Governor Gilmer, that the General Government is leagued with Georgia in carrying on this unheard of persecution against the missionaries. They are determined to remove them for the purpose of preventing their opposition to the humane policy of the General Government for civilizing the Indians. May we be delivered from such civilization—we want none of it. If the missionaries must be punished, would it not be as well to punish them, at least, for some plausible reason. Instead of barely making gratuitous assertions against them, let them be taken and tried upon the charge of "opposing the policy of the General Government, and exciting the Indians to opposing the jurisdiction of the State." Such a course would be a little more becoming.

Whether the missionaries will think it best to remove is more than we can say. We think it probable, however, that some of them will. Dr. Butler is already under an arrest. And as to Mr. Worcester, against whom there seems to be the greatest animosity, there has not been a single moment, since the passing of the Georgia law, that he could have removed. And now it is impossible for him to remove if he is so disposed to do. Mrs. W., on account of ill-health, has been unable to leave her bed. She cannot be removed without exposing her life to immediate danger. It will be seen that Mr. W. has but ten days notice.

The Post-office at Spring Place is yet occupied by Mr. Byham, but we understand that arrangements are in progress to have him displaced, and we pre-

sume it will be done shortly. In order to effect this, the Post Master General will have to do one of three things. Either to bring in a white man from the States, or to alter the mail route, or to discontinue the office and the mail route from Head of Coosa to Spring Place. To do the last would be to close the only channel through which we can carry on our correspondence and forward our paper to our subscribers. We may be mistaken, but we cannot suppress our fears that this course will be pursued. Many acts of reform equally as astonishing, as this would be, have been done. We are prepared to hear almost any thing.

We would wish that this were the end of our account of the progress of oppression, but it is not. The following note will speak for itself.

ODOGILLOEY, (Cher. Nation,) June 1, 1831.

MR. BODINKOTY—Dear Sir.—The Georgia Guard, under the command of Col. Nelson, are now here with four prisoners, Messrs. Elliott and Dennis, white men citizens of this nation by marriage, and the Rev. Mr. Trott, also a white man, who are charged with a violation of the Georgia law, in living in this nation by its allowance and laws. The other is Mr. John West, a Cherokee, who is charged with the high crime of using insolent language to the Guard. These four I saw last night under guard, chained together in pairs, and fastened with locks. Mr. David Vann, a member of the Cherokee Senate, and Thomas Woodward, are also arrested, but not chained, who are not allowed to know the reason of their arrest until they arrive at Head Quarters, 70 or 80 miles from their respective residence. The Guard is still in pursuit of other men. They have a wagon along, in which they have a drum, on which they beat, and a fife to make martial music.

Your friend,

JOHN RIDGE.

Hail Columbia, happy land!

We have a few additional facts to state: Mr. Trott is a Methodist Itinerant Missionary, under the direction of the Tennessee Conference. We understand he is not allowed to ride, and that he is indeed chained every night. The Rev. Mr. Clauder, Moravian missionary, was also arrested Tuesday morning and kept under guard about two hours and then discharged on his claiming the privilege of having ten days notice. The Guard arrived in this place Tuesday evening and put up at their usual quarters. On Wednesday morning a file of men, seven or eight in number, went to Mr. M'Coy's and arrested him while at breakfast—they also went to Mr. Hicks, but did not find him (he being not at home) after making a particular search in the house. When Mr. M'Coy was taken to the Commander it turned out that he was arrested for presiding, as President, over a meeting of individuals in this place a week or two since—Mr. Woodward was also imprisoned for a similar act. They were both discharged. As matters now go, it will soon become dangerous for any one to open his mouth and utter his opinions.

We will not enlarge upon this subject. He who reads will understand. To our Cherokee readers we say, have patience and forbearance. Cultivate good feelings even to our enemies. Let the public see that we are for peace, and that we use none but peaceable measures to assert our rights. We do not yet suffer as others have suffered. Many have suffered death for opinions' sake—we have not yet come to that.

N. B. Since writing the above, we are informed the Guard passed by Spring Place and arrested Mr. Jos. Vann. Mr. V. is a native, and we presume is as ignorant of the cause of this arrest as the others were. There is nothing wanting but a court of inquisition to complete the tragedy.

AMERICAN TRACT SOCIETY.

In our last Vol. p. 810, we gave a summary of the last annual report. We here notice some of the blessing attending the Society's publications, selected from the T. Mag.

The year has been distinguished by the effusions of the Holy Spirit, and among other instrumentalities the publications of this Society have been greatly blessed. The instances of their usefulness, which are known to the Committee, are chiefly those communicated in the correspondence of the Society and the Reports of Auxiliaries, and are probably but a small portion of all which the day of judgment will reveal. But enough are communicated to give assurance that the Society is owned and blessed of God, and that labors in this cause, in reliance on him, shall not be in vain. Indeed, so multiplied have been the instances of good communicated the past year, that the limits of their Report forbid the Committee to insert them in detail, with the attending circumstances, which serve in a high degree to verify and give interest to each. Some of the principal facts communicated, they will narrate as a monument of the praise and glory of God.

The impropriety of publishing the names of living individuals, who have thus been hopefully blessed, will be at once perceived. If the work of Divine grace on their hearts is genuine, the humility it inspires shrinks utterly from such publicity; and if they are self-deceived, religion has nothing to gain by publicly announcing their unhappy case. The Committee pretend not to assert that every conversion reported is genuine. All they can do is to obtain satisfactory evidence that the sources are authentic, and publish the facts communicated. Wherever initials are used, they are the real initials of the persons or places referred to, and the original documents are, in a large portion of cases preserved in the files of the Committee's correspondence.

BLESSINGS ON THE MONTHLY DISTRIBUTION.

The Monthly Tract blessed to a Foreigner.

A Foreigner, in New York, trained in the Roman Catholic Church, ignorant of religion, and but partially acquainted with the English language, says: "A kind, benevolent young man brought a tract monthly to the shop where I worked as a journeyman. Sometimes I read the Tract, if I found it an interesting story; but I received and destroyed many of these messages of grace. At length came the Tract, *The way to be saved*. As soon as I laid my eyes on it, I saw that if I would be saved I must leave off my sin. I felt determined to commence leaving off my aggravated sins, and began to pray. My mind was in such a crisis, that makes me tremble to look back, having no Christian friend to help me, and ashamed to let my acquaintances know my feelings. But the Lord provided for me a friend, who first led me to cease from working on the Sabbath day, and next to a place where the gospel is preached. Now I say, the Distributor plant-

ed, the Preacher watered, but God alone gave the increase, to whom be glory forever and ever. And now, "by the grace of God, I am what I am," and God has granted me the great privilege of distributing tracts.

The Dairyman's Daughter blessed in the conversion of eleven persons.

As I was distributing Tracts last month in Washington-street, says a monthly Distributer in his Report, dated April 4, 1831, I was asked by an elderly man, if I did not recollect giving him a tract last spring—*The Dairyman's Daughter*. He mentioned that, at the time he asked me for it, it was more for sport than a desire to read it; but, said he, "My friend, the few words you said, hoping that I would read it prayerfully, and that it might prove a blessing to me, I could not shake off. I read it, and was struck with deep conviction, was led to pray and go to church, which I had neglected, and in a few weeks I found peace to my soul. Yes, I have found a Saviour; and I am happy to inform you that that Tract has not only been blest to me, but to all my family. *My wife and three children*, I hope have been converted to God by those few pages of God's truth, and likewise *six other persons in my neighborhood*." I do not know, says the Distributer, when I have seen a more humble and pious man than he seemed to be.

Effects of Fasting and Prayer in the monthly Distribution.

A Female monthly Distributer, in New York, whose labors have been greatly blessed, sets apart the day in which she is to distribute for fasting and prayer to God, that his Spirit may go before her and with her, and gain her admission to the hearts and consciences of the people. In November last, she reported, "I can truly say it has not been a vain thing to call upon the name of the Lord—the people almost universally gave me an affectionate welcome, and many opened their minds to me, as if I had been a tried friend. Found several individuals anxiously inquiring the way to Zion, and one young woman almost in despair, to whom, after directing her to Christ and commending her to God in prayer, I gave the Tract *Great Question Answered*. In December she reports, "I found a mother rejoicing over a son and a daughter who had been brought to repentance by reading the monthly Tracts. In another house I found a lady, who in November was under conviction of sin from reading the Tract *Poor Sarah*, now rejoicing in the love of Christ." In January she found four individuals who had been deeply affected by reading the *Conversion of Mrs. Emerson*. One of them, a gay young lady, who now appears to be a humble penitent—and another, a Deist, who was led by that Tract to see his lost condition as a sinner, and, as he hopes, to embrace the salvation of the Gospel. In her report for last month, looking back on the dealings of God with her, she could say, "I have great reason to bless the Lord for what he has done in my District. I have been permitted to witness his mercy in hopefully bringing to himself *eighteen*

precious immortal souls. Five of these have been convicted by hearing the Gospel preached, and thirteen by reading the monthly tracts and plain conversation about their souls and a future state. Most or all of them have since united with the Baptist, Presbyterian, or Methodist churches, and several are now inquiring.

The Branch Tract Society at Utica report that the systematic distribution, which is prosecuted in about sixty villages in that vicinity, has been greatly blessed. In December, five conversions were reported to have occurred in Utica, through Tracts as the direct means. Of these four were infidels, who acknowledge the Tract *Francis Newport* as the instrument, thro' the agency of the Spirit of God, in bringing them to renounce their sentiments and embrace the Saviour. Nine other individuals in Oneida County, six of them men of a hardened character, in the narration of their religious experience, when examined for admission to the church, attributed their conversion to the instrumentality of the Tracts, *Francis Newport*, *Danger of Delay*, *Universalism*, *Day of Judgment*, *To-Day*, and *Importance of Consideration*.

REVIVALS OF RELIGION PROMOTED BY TRACTS.

First Fruits of a Revival of Religion brought in by means of a Tract.

The Rev. J. G. H. of North Carolina, applying for a grant of tracts, urges the great destitution of several counties in the Eastern part of that State, of all the means of grace, especially the preached Gospel, and adds: I feel encouraged to make this application from the fact that tracts have been useful among us. A young lady, gay and thoughtless, was brought to serious reflection by reading a Tract. She is now rejoicing in the hope of the Gospel.—She was the first fruits of a revival of religion. A number of others have since been awakened and brought, as we hope, to accept of Christ as their portion.

The Whiskey Burnt—and Four Souls Converted.

The Tract *Earl of Rochester*, says a Clergyman in the Connecticut Reserve, Ohio, was distributed in a very dissipated neighborhood, and one man was awakened by it. His wife, seeing his distress, began to think of her own state as a sinner; and not long after, another man and his wife, both of whom were intemperate, were greatly distressed in mind. *The drunkard burnt up his whiskey and broke his jug, and the four are now indulging a hope of pardoned sin.* Religious meetings are now established in the neighborhood, where before the means of grace were almost entirely neglected.

Tracts in a Revival of Religion in Massachusetts.

A lady of M——, Mass. says, never did I realize the value of tracts as in the revival of religion we have recently enjoyed. The *Sinner Forewarned*, the *Day of Judgment*, the *Way to be saved*, the *Sinner Directed to the Saviour*, and especially the *Questions and*

Counsel, were blessed to the awakening and to the hopeful conversion and establishment of several individuals.

Revival of Religion in a Moral Waste, occasioned by Tracts.

The Secretary of the Auxiliary at M——, N. Y. says, one of our members, after having read her Tract, sent them into a destitute town where no religious meetings were held, and few, if any religious books read.—They were received with such eagerness, that neighborhoods collected together to hear them read, and for lack of hymn books sung the hymns upon the covers of the Tracts. A revival of religion commenced very soon, and when we last heard, a powerful work of grace was in progress.

An Anecdote for those who think Tracts useful only to Children.

In a remote part of my congregation, writes a clergyman of Virginia, there lives a man of great wealth, but who has been entirely without God in the world. Not long since, he received from a member of our church, the third volume of Tracts. He read one or two of them, and the impression they made upon his mind was so great, that he began to think of the salvation of his soul. He read a third, and sent to know if the other volumes could be obtained. —Being informed that they could not for some months, he said to one of his family:—*"I will shut up the book now, and read but one Tract a-day—I shall get through the book too soon.* When he came to Dr. Payson's Tract, *The Bible above all Price*, (No. 81.) he said, "It ought to be written in letters of gold. I have read the *Age of Reason* until I believed the Bible to be a tissue of falsehoods—and now I believe it to be the word of God." This gentleman has ever since been a regular attendant on public worship; and many of those interested in his spiritual welfare, have hope that a work of Divine grace has been begun in his soul.

MANUAL LABOR IN LITERARY INSTITUTIONS.

On Wednesday evening, the 15th inst. a public meeting was held in New York on the subject of introducing Manual Labor into Literary Institutions, as a system of exercise for Students.

S. V. S. Wilder, Esq. presided as Chairman, Zephaniah Platt, Esq. and Mr. Cornelius Baker, Officiated as Secretaries.

Prayer was offered by the Rev. Mr. Ludlow.

After which the following resolutions were submitted;

Resolved, That in view of the tendency of a sedentary life to destroy health, and thereby impair the energies of the mind, it is indispensable that a well regulated system of exercise should be introduced into all places of education.

Resolved, That the wants of our country and of the heathen world, imperiously demand of the friends of religion, the speedy adoption of the most efficient measures to increase the number of well educated Christian Ministers.

Resolved, That Manual Labor ought, as far as possible to be introduced into literary institutions, as a means of promoting health, diminishing the expenses of an education, and cultivating all those qualities in a minister of the Gospel, which the nature of his office requires, and the exigencies of the present age loudly demand.

Resolved, That the most desirable results may be anticipated from an institution in which the principles of the Manual Labor system shall be fully tested, and which shall serve as a model to the other Institutions.

Resolved, That a Committee be appointed to consider the subject of connecting manual labor with the pursuit of literature in general, and to take such measures as shall in their judgment, be best adapted to promote the establishment of Institutions of this kind, throughout our country.

The meeting was addressed by the Rev. Mr. Gale, one of the Principals of the "Oneida Institute of Science and Industry," Rev. Mr. Frost of Whitesboro, Rev. Rufus Anderson, Secretary of the "A. B. C. F. M." and by Rev. Edward Beecher, President of Illinois College. The principles of manual labor, as connected with literary institutions, were explained; and the tendency of such institutions to promote the health of students, multiply the number of literary men by reducing the expenses of education, and especially to qualify them for the self-denying and arduous duties of a missionary life was strongly enforced. It is hoped that the remarks of these gentlemen on this occasion, will be spread before the public. Particular reference was had to the Oneida Institute, near Utica, where this system has for many years been in successful operation, and many very interesting facts respecting it, were communicated.

It being understood that this institution is much in want of funds, to increase their means of accommodating students, and completing their plan of building, a subscription was made towards aiding in the erection of another edifice.

The following gentlemen were appointed a Committee under the 5th Resolution:

S. V. S. Wilder, Esq., Rev. Dr. Milnor, Seth P. Staples, Esq., Rev. Dr. DeWitt, Hon. William Jay, of Bedford, Prof. Griscom, Hon. Theodore Frelinghuysen, Esq. of Newark, N. J. Rev. Dr. Cox. Mr. B. T. Haines, Wm. L. Stone, Esq., Rev. Mr. McIlvaine, Mr. Lewis Tappan, Mr. George Douglass, Mr. Isaac T. Hone, Mr. James Boorman, Rev. Joshua Leavitt, Rev. Mr. Tyng, of Philadelphia, Wm. Emerson, Esq. Zephaniah Platt, Esq., Mr. Cornelius Baker, and Prof. Brown.

Letters were received from Rev. Dr. Milnor, and Seth P. Staples, Esq. who were prevented from attending the meeting by other engagements, cordially approving of this system of education. The meeting was one of deep interest, and an impulse was given to this important subject, which will doubtless be felt throughout the country.—N. Y. Evan.

The National Lyceum in New York city, Resolved, unanimously, That in the judgment of

this Lyceum, a portion of the Scriptures ought to be publicly read daily, in each common school; and this exercise is hereby respectfully recommended by the Lyceum.

Editors of newspapers throughout the United States, friendly to the perusal of the Holy Scriptures, are requested to publish this recommendation.

"A VISIT TO THE SOUTH SEAS," &c.

[COMMUNICATED.]

MR. EDITOR.—Although I am aware that it is not customary to insert in your paper notices of recent publications, yet I cannot refrain from asking permission to call the attention of your readers, through its medium, to a late work entitled, "*A Visit to the South Seas in the U. S. Ship Vincennes, during 1829, '30, with Scenes in Brazil, Peru, &c. by C. S. Stewart, Chaplain in the U. S. Navy, and late Missionary to the Sandwich Islands.*"

Perhaps few of the religious characters of the day, hold a more conspicuous place in the eye of the christian public; than the author of this very interesting and instructive work. Coming forward at comparatively an early period in the history of missions, to the surprise of a large circle of fond and ambitious friends, he threw the whole weight of a mind, gifted, educated, and refined in no ordinary degree; talents which had raised high expectations in another profession, and a heart, young, ardent, and generous with every noble emotion, into the scale of missionary exertion. These shores witnessed the final consecration of the little family of which he was a member, to the service of their Redeemer, in a foreign land. And as their little bark loosed its moorings from our beach, and they bid, as they thought, a last adieu to kindred, friend, home, and their native land, and consigned their all to him who is able to keep what they committed to him unto the end—a thousand voices here joined in the parting hymn—a thousand eyes filled with the tear of sympathy—and a thousand hearts raised, as we trust, the effectual fervent prayer of the righteous, for a blessing on their efforts. How far those prayers have been answered, the song of Hosanna, and the hum of industry now rising from the "islands of the sea," can alone adequately tell. [A future day will proclaim their influence upon the admiring throng that was left behind—whether that sight did not animate and encourage many a Christian to persevere in fighting the good fight; and call forth many a renewal of vows to their covenant God. Nay more, as a wondering world gazed in silence and awe on that holy spectacle, may we not trust, that some bethought them of the reality of that hope which could call forth such a sacrifice.]

The melancholy event which recalled him, in the midst of usefulness from the scene of his labors, is well known to the regrets of a sympathising Christian public. But God's ways are not as our ways.—While the friends of missions were lamenting the loss of a brave soldier of the cross in that interesting part of the field, the CAPTAIN of his salvation led him on to the attack at another, more interesting, if possible,

to the American Christian. Few men have been better fitted by their Creator, or as far as human eye can judge, to improve the moral and religious condition of our navy than Mr. Stewart. Manly, open, dignified, and polished, he quick finds his way into the affections of our frank and generous mariners, and there stamps the blessed image of his MASTER.

Shortly after his return to this country, Mr. S. was induced, from circumstances at which he has slightly hinted in his introduction, to apply for a chaplainship in the U. S. naval service. As early as the Nov. '28, he received the appointment through the late Secretary of the Navy, the friend and counsellor of his youth. He was during this voyage to the Pacific, with the peculiar privileges and opportunities of a government ship, for becoming conversant with scenes interesting to the public and highly gratifying to his own feelings, that the work which suggested these remarks was written. It highly recommends itself to Christians rejoicing to hear and learn of the prosperity of Zion—to persons of polite reading who take pleasure in eloquent narrative, and beautiful descriptions—to all those in any way interested in the condition of our navy—in the moral and civil aspect of our Southern Continent and the fast civilizing islands of the Pacific, and it is, too, a work highly suited to interest, amuse and instruct our youth. Scarcely any portion of our globe of equal extent could have been traversed with more pleasure by the Christian, the patriot, or the philanthropist, than that which this Journal describes. Hardly any subject could have been selected more interesting to the public in general, but more especially the Christian public,—no pen have done better justice to its subject. But it would be idle for us to speak in terms of commendation of a writer already so favorably received, whose former Journal was so eagerly sought after, and so extensively admired, having gone through three or four editions in this country and one in England. Mr. Stewart, indeed, seems to us, to hold that place among the journalists of the age, that Cowper holds among the poets of England. Like the composition of that Christian bard, his writings may be read with equal pleasure and improvement, alike the scholar, the man of taste, and the humble disciple of the cross. Nay, more than all this, they are fit models by which to form the taste and improve the hearts of the rising generation.

C.

FUNERAL SOLEMNITIES.

The remains of Mr. EVARTS, late Secretary of the American Board of Commissioners for Foreign Missions, having arrived in this city by a vessel from Charleston, S. C. on Monday; religious exercises, in respectful commemoration of his invaluable services and character, were observed on Tuesday afternoon, in Park Street Meeting-House. Prayer was offered on the occasion by the Rev. Dr. Jenks; and a Funeral Dirge was sung.—A discourse was delivered by Rev. Dr. Beecher, from Heb. xi. 1, 2—"Now faith is the substance of things hoped for," &c. The duty of living for posterity, and of blessing

the world by our example and our benevolent efforts, was enforced. And in addition to the example of the noble worthies named in the context, we were invited to admire the self-denial and the labors of others, 'who will continue to bless the world by their benevolence, by their works and by their perseverance till death, in ages that are yet to come. The influence which the sentiments of some of these men, as Luther, and Calvin, and Edwards, and Fuller, and Dwight, have already exerted, and will hereafter exert, will be greater than was ever apparent in their life. Their ascendant moral power will roll on, with an increasing impulse, to far distant ages, taking hold on the retributions of eternity.'

The Doctor spoke of Mr. EVARTS, as one of those highly distinguished and useful men, who lived not for himself, but for the benefit of the world. He seemed to be raised up by Providence at the very time when his eminent talents were greatly needed, to fill the station which he occupied with dignity, and in which he was an honored instrument of blessing both the church and the world. It was his singular felicity to be one of the few, who assisted to put in operation the grand work of Foreign Missions to the heathen. Under his administration, the work increased in popularity, and in surprising practical results.

Mr. EVARTS was a gentleman of education,—of a capacious, independent, and original mind. His plans of operation were the result of a wisdom and foresight peculiarly his own. He was a classical scholar, and a logical reasoner. But most of all, he was the man of God. His soul was absorbed in seeking the promotion of His glory,—the advancement of His cause,—and the salvation of a ruined world. The benevolence of his heart was most eminently drawn forth in the interest which he took in the cause of the oppressed Aborigines of our country; and it was, perhaps, in the intenseness of his efforts for them, that his health declined, and that his life was shortened. But if by this labor he shall have contributed to raise a correct public sentiment of justice to the oppressed; if by this, and by his Missionary exertion for their spiritual good, he shall have imparted to the Indians, a spirit of virtue and morality and religion, which shall preserve them in peace and happiness where they now are, or follow them with a salutary moral influence to the wildernesses to which they may remove;—his name will be handed down to posterity as one of the just men of his age,—one of the high-minded benefactors and philanthropists of the world.
Chris. Watch.

CONTENTS of the second number of the third volume of the Christian Spectator, for June, 1831.

1. Review of the Life of Mohammed.
2. Letter on the Roman Campaign.
3. Review of the works of the Rev. Robert Hall.
4. Review of the Life of Bishop Heber.
5. Seamen's Friend Society.
6. Importance of being conformed to the Scriptural Standard of Christian Character.
7. Review of a visit of the Rev. C. S. Stewart to the South Seas.
8. Case of the Rev. Mr. Barnes.

REVIVALS.

Since our last notice of revivals, we have heard of several places in this region, where God is pouring out his Spirit in copious effusions. In fact, whenever inquiry is made after the state of religion, we learn that in many places revivals of which we had no knowledge before, have been in progress for some time. On some the blessing is descending like the gentle rain, that revives and strengthens "the things that are ready to die," and causes the seed that has lain long in the earth to bring forth new and thrifty plants; on others it descends in more copious showers, refreshing the earth, and producing in either case an abundant harvest.

Of the latter class are Bridgeport, Huntington, Waterbury, Harwinton, Southington, Jewett-City, Griswold, Lisbon, Marlboro', East Hampton, and Millington. In some of these places the work is great and powerful, bringing in a number of the most influential characters, subduing opposition, and converting to the faith of the Gospel, Universalists and Infidels. In all these places we believe the revival has been commenced or greatly promoted by protracted meetings.

In Litchfield, Ct.—A correspondent in Litchfield, under date, June 13th, says: "The revival here, goes on with power.—100 or more, give evidence of a change of heart, and numbers are anxious to know what *they shall do to be saved*.—It is truly a blessed time; so great a revival, for the time since it commenced, never has been witnessed by this Church. All ages feel the influences of the Spirit, and are subjects of the work."

A four days' meeting was recently held in Southington; but we have not learned any thing definite respecting it, only, that they have a revival of religion, and many are pressing into the kingdom.

We learn also, that God is pouring out his Spirit in Millington, and in East Hampton, on the east side of the river.—And the voice of one crying, "Prepare ye the way of the Lord," is heard in several other places.

GEORGIA.

Extract of a letter to the editor of the Religious Intelligencer, dated—

MACON, Georgia, May 28, 1831.

DEAR SIR—I improve a leisure moment to inform you, that the gracious influences of the Spirit so copiously shed on the Churches of the north, are experienced also in some places at

the south, particularly at Athens. A meeting was appointed for four days, and commenced the 12th inst. At the expiration of the four days, the interest had so much increased, that it was prolonged until the close of the eighth day, when 30 expressed a hope of having passed from death to life. Of this number, eight or nine are students of the College. The Methodists, Baptists, and Presbyterians, form one congregation, and attend the preaching of the respective clergymen in rotation. In the revival so happily commenced among them, they all have shared, and the desire appears to be to bring sinners to Christ, and not to this or that Church. There has been no noise except the sighing of the prisoners for liberty. The officers of the College express gratitude, that God has not passed them by while he is blessing in so remarkable a manner the other Colleges of our land.

Will not the Churches of the North remember in their prayers, Athens and Franklin College?

A. MEADWIN.

In Jamaica, L. I.—A correspondent of the New York Evangelist, in Jamaica, L. I., writes that about the close of the last year, a few persons in this place were awakened to some concern for their souls, and early in the present year two or three cases of hopeful conversions occurred.

Last Sabbath was a memorable day for Jamaica. The Lord's Supper was celebrated, and 41 were admitted to the church (Pres.) on profession. Individuals who were the first fruits of the revival had been admitted on a former occasion. Among these, more than half were connected with the Sunday Schools—18 were scholars, and 4 were teachers in the schools in the village. All were baptized persons except 8. Most of them were those who had been religiously educated. There were more males than females, more young than old; one was 70, and two were 13. The old man and his wife were there—and the parent and the child were there—and brothers and sisters were there. And when the young and the old, the rich and the poor all bowed together before God, the scene was of no earthly kind—it was like the judgment day, and the saints rising to glory. But there was one thing above all most strange, when Jesus Christ was thus crucified before the assembled people, there were those who sat around us, and took part with the throng, who at the crucifixion cried out, "Crucify him! Crucify him!" But they were not unfeeling spectators. It is one of the bitterest cups that the impenitent drink, when they reject the cup of life, as it is passing by, and take of their own accord the cup of death. I would not take the seat of the scorner again, nor the condition of a careless sinner, not for all the world, and ten thousand lives to enjoy it.

A Four Days' meeting commenced here on Friday before the communion, and conversions are taking place daily. The state of things seem to be more interesting than it has

been, and fully as much so as at any previous time.

Although the Holy Spirit has condescended to send his blessing where the means have been used to gain it, still conversions have taken place more in spite of christians, than by means of their co-operation. Although some are partially awake, others are still asleep. The present state of this church may be said to be revived, when we think of what it has been; but if we think of what it ought to be, it is in perfect stupidity; and if its 300 members should do half their work for three months, there would be, instead of 60, 300 conversions.

Gorham, Me.—Extract of a letter from a gentleman in Gorham:

"On the 26th, 27th, and 28th of April last, a three days meeting was held in this place, and a powerful revival soon followed, and still continues to progress, and perhaps 40 are already brought into the kingdom—while double that number are anxiously seeking the way of life, and enquiring with earnestness, 'What they must do to be saved.'

"Some of all ages, from the child of 10, to the grey headed man of 70, and all classes of character, from the abandoned profligate, to the sober, but self-righteous moralist, are rejoicing in a Saviour's love, and swelling the notes of praise, which are continually ascending to the mercy seat."

Saco, Me.—Extract of a letter from the pastor of a Presbyterian Church, in Saco, dated June 9th 1831:

The state of things among my people is deeply interesting. Early in the spring, there were some tokens of the divine presence among us. Some fifteen or twenty entertained hopes. The attention began by means of the monthly distribution of Tracts. A Tract entitled, "The End of Time," was the one for March, and it was blessed to the awakening of a woman, who had not attended meeting for eight years. About this time, I was requested to attend a three days meeting, in Dover, N. H. I went, altogether doubting whether I should approve of the adoption of such a course in this part of the country. After having assisted in this meeting, I thought somewhat differently. A week or two after this, the ministers in Portland asked advice respecting having a meeting in that place. I urged them to appoint one. They did so, and the blessing of God attended it. We then had one in this place about four weeks since. And now I suppose that from 60 to 80 are indulging the hope that they have passed from death to life; and the good work as we have evidence to believe, is still going on. Among the hopeful converts are some of the most respectable men in the place. Our inquiry meetings are well attended, and the church I trust, are awake to the interest and responsibilities of the season. Many of the young among us have, as we trust, devoted the morning of life to the service of God. Now you will see at once, that amid these scenes my labors must have been great. They have been truly so; and I rejoice in having health and strength

which I may thus devote to the service of Christ. We have a prayer meeting of deep interest every morning at 5 o'clock, and commonly one or two meetings during the day or evening. Besides this, I have been called every week to attend three days meetings in some place. And every one of them, thus far, has been eminently blessed. Within a week after the close of one in Wells, family prayer was said to have been established in about 40 families, and many were either deeply anxious or rejoicing in hope. This County is, at this moment, visited with a most refreshing shower of Divine grace. There are many cases among my own people that are deeply interesting, but I cannot now state particulars.—ib.

In Orange Co, Vt.—The protracted meeting at Chelsea, which commenced on Tuesday and ended on Friday, of last week, was a season of deep interest,—especially on the last 2 days. On Thursday afternoon, between 75 and 100 took the seats appropriated for the anxious. On Friday, a meeting for the anxious and those who had indulged hope was appointed in the court-house, at which 300 were supposed to be present.—During this meeting, several, it is hoped submitted themselves to Christ. One who left on Friday afternoon, had heard of at least 20 instances of hopeful conversion during the meeting.

On the same days, a similar meeting was holden at Post Mills Village, from which we only hear, that it was deeply interesting.

In Tunbridge, we were told by one who attended a meeting there on Friday last, the state of things there is scarce less interesting than in Chelsea, though the number of anxious inquirers is far less.

In Washington there is a pleasing revival—about 20 instances of conversion at the last accounts, mostly in the Sabbath School.

In Brookfield, there have been a few instances of conversion, and the hopes of Christians are raised.

In Braintree, the church was divided, and the minister about to ask dismission; but a revival there has made them love each other too well to quarrel. The number of conversions we did not hear.—*Vt. Chron.*

In Addison Co.—A correspondent writes, that in this county "every protracted meeting has, as yet, been successful. The revival in Bristol is powerful,—100 conversions. A powerful work has apparently commenced in Vergennes"—ib.

OBITUARY.

DIED—In this City, on the 11th inst. Capt. Benedict Brown, aged 63.

At Wallingford, on the 13th inst. Mrs. Eunice Brockett, wife of Mr. Jared B. aged 64.

At Washington, New Preston, Mr. Jehiel Baldwin, aged 102.

At Baltimore, on the 11th inst. Charles Mitchell, Esq. a native of Connecticut, and son of the Hon. Judge Mitchell.

At Northford, on the 27th ult. Mr. Enos T. Tallmadge, aged 47.

At Oxford, Mr. Collins Chapman, aged 74.

POETRY.

[From the Liberator.]
FOURTH OF JULY.

Haul down your country's banner—let its folds
Be gathered in, nor float upon the breeze!
Our eagle must not soar aloft to day,
But close his powerful wings, and stoop his crest!
Ye 'red artillery,' your thunders stop!
Quench out the thousand fires which wildly blaze
Up to the kindling sky from field to hill!
It is not meet that the sweet trumpet's voice
Should rouse our sluggish blood and nerve our hearts!
Forbear, ye vaunting, fine-spun orators,—
Ye mincing fools, all fusion, noise and rant,—
To wound our ears with sickening rhapsodies!
Be hushed the general shout—let sadness brood
Over the land, and joy disperse its smiles!
For Liberty lies prostrate in the dust,
With hair dishevelled, and with zone unbound;
Her cheeks are colorless, save when a blush
Of deepest shame doth o'er her form steal;
And the deep brilliance of her large fair eyes
Is now extinguished in a flood of grief;
For here, in this her sanctuary and home,
Hath Slavery boldly raised his iron throne;
And men, like household goods or servile beasts,
Are bought and sold, kidnapped and pirated;
Branded with red hot irons, scourged with whips;
Laden with chains that pinch their tender flesh;
Driven in droves e'en by the capitol;
Imported from afar, then secretly
Thrown into narrow cells and prisons drear,
Till bones and sinews in the market rise;—
And government looks tamely on the while,
Nor sheds a tear of generous sympathy.
Nor moves a finger to relieve th' oppressed!

Then haul our striped and starry banner down—
Our cannon freight not—stop the noisy breath
Of heartless patriotism—be our praise unsung.
To-day we'll not discourse of British wrong,
Of valorous feats in arms by freemen bold,
Nor spit on kings, nor tauntingly call names;
But we will fall upon our bended knees,
And weep in bitterness of heart, and pray
Our God to save us from his threatening wrath;
We will no longer multiply our boasts
Of liberty, till all are truly free.

G—n.

"From 'Memoirs of Payson'."

But while 'the outward man decayed, the inward man was renewed day by day.' This is, in a degree, true of his mental faculties, as well as of his religious progress. The coruscations of his intellect delighted and astonished his visitors. Among these was the Secretary of the American Education Society, who asking Dr. Payson for a message which he might carry from him to Beneficiaries, received the following impromptu: "What if God should place in your hand a diamond, and tell you to inscribe on it a sentence which should be read at the

last day, and shown there as an index of your own thought and feelings? What care, what caution would you exercise in the selection? Now this is what God has done. He has placed before you immortal minds, more imperishable than the diamond, on which you are about to inscribe every day and every hour by your instructions, by your spirit, or by your example, something which will remain and be exhibited for, or against you, at the judgment day."

PROPOSALS

By Asa Rand, Boston, for publishing a monthly Magazine, entitled, "THE VOLUNTEER, devoted to the promotion of Revivals, Evangelical Doctrines, and Congregationalism. To be conducted by an Association of Gentlemen.

The work will be published in the octavo form, on good paper and type, neatly stitched in paper covers, each number containing two full sheets, or 32 pages. Payment always to be made in advance. The price will be \$1.50 a year.

Such encouragement was received from a large number of Clergymen on Election week, as to leave no doubt that the work will proceed. It is requested that subscriptions be returned by the middle of June, that the first number may appear on the first of July.

The following contributions have been made to the Treasury of the New-Haven Female Greek Association since our last report, viz:

From a friend in Madison, pr. T. Dwight Esq.,	\$1 00
" Monthly concert in 3d church in this city, by Ditto,	5 85
" United Do.	41 00
	\$47 85

L. A. DAGGETT.

June 16th, 1831.

Letters received at the Office of the Religious Intelligencer during the week ending June 24, 1831.

Timothy Everett Napoli, N. Y.; Dea. S. Karner, Egremont, Mass.; Mrs. L. Kellogg, Avon; Wm. Reed, Amenia, N. Y.; Sylvester Sage, Westminster, Vt.; R. Carter, Waterbury; M. E. DeWitt, Patterson, N. J.; Seeley Barnum, New Fairfield; A. H. Haydon, Haddam; Noah Rositer, Richmond, Ma.; Frederick Griffith, Farmington; W. D. Moore, Berkshires, N. Y.; Wm. Reed, Bellisle, N. Y. E. S. Camp, Durham; T. W. Gibbs, Hinesburgh, Vt.; J. Smeadly, North-east, N. Y.; J. D. Condit, East Hampton N. J.; J. Hyde, Norwich.

TERMS.—\$2, in advance; \$2.50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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